

M479

Friday, September 20, 1963

Group IV, New York

Group II (on line)
but w/ music 584, 584, 83

MR. NYLAND: So, Priscilla, how's the new job?

Questioner: ()

MR. NYLAND: Everybody understands () secretary ---

anyone whoever has been secretary knows what it is and it is not easy, so for that everyone is under an obligation to help her as much as you can. Don't interfere. Don't avoid her. You know admittance is very () everybody () very good about that I want to know. Also those who prefer maybe to come on Wednesday, you still have a chance to switch over to Wednesday, if it is more convenient. Otherwise, people who are new should come to Fridays because the calibre of the meetings on Friday will be a little different from Wednesday and Wednesday I would like to have in such a way there are not too many people coming to the Wednesday so that we don't have to repeat too many things over and over again, and Friday. I don't mind it because there will be an opportunity for several people who are new to come in and just listen and ask questions and probably we will have to repeat many times the same thing, maybe a different word but as far as () is concerned we probably will cover the same ground several times.

So, there we are. This is like a first meeting of a new group, and you have to establish first in a new group something of a general understanding of a purpose, why we want to talk about it, about Work, about Gurdjieff. I've said before that

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regarding Wednesday; Friday we will talk about Gurdjieff. We will also talk about, if you want to about anything that concerns you based on your own experience, your own feelings, your knowledge, your religions or whatever you have as a philosophy of life and to see to how it might fit or not fit regarding the ideas of Gurdjieff. I would advise you to try to be open, open minded, if you're not, I don't think that you will be able to get very much.

Who has questions? Maybe some of you have come to Wednesday. What kind of questions are there? Maybe none so far. You have Nick.

Questioner: Not yet.

MR. NYLAND: Who has read "In Search of the Miraculous"?

Questioner: (hand raised?)

MR. NYLAND: All the way through?

Questioner: Twice.

MR. NYLAND: Good. Who has read "All and Everything"?

Questioner: (hand raised?)

MR. NYLAND: All the way through? () second time maybe?

Questioner: (hand raised?)

MR. NYLAND: Third time? Any questions on that big book?

Questioner: (laughter)

MR. NYLAND: You may () you know. I would advise you to read "In Search" and "All and Everything" at the same time, not one after the other, and those who have not read "All and Everything" or not even attempted it I really would advise you

to get a copy () and read it, that you give yourself a task that you must read it because you know Work of this kind requires a certain language and if you don't know the language you might really miss the meaning surely of certain words and it is not necessary if it is in a book and the words are used in a particular way or something that has a connection with something and many times it is explained. It would be quite silly on my part to try to re-explain it to you.

Ya.

Questioner: Do you mean "All and Everything" by Gurdjieff?

MR. NYLAND: I do. Published by Harcourt Brace.

Questioner: Is "All and Everything" by Ouspenski also?

MR. NYLAND: No. Thank God, no.

Group: (laughter)

MR. NYLAND: Gurdjieff himself in person. Yes.

Questioner: ()

MR. NYLAND: Who () did you? have you ever read anything?

Questioner: "In Search".

MR. NYLAND: But not Gurdjieff.

Questioner: Not Gurdjieff.

MR. NYLAND: The answer to your question is related to maybe you have read it maybe you also (). Thank God.

Questioner: May I ask another question?

MR. NYLAND: Yes.

Questioner: I've read "In Search" of course and I can't say I've read every word of the cosmology because it was completely

on () and I was just wondering if at some time or other we would have to get involved in that.

MR. NYLAND: No. No.

It depends on one's type. Some people are a little bit more intellectually inclined. Some really like it very much and want to figure out exactly how Ouspensky get to the fractions that he uses for instance, the rate of vibrations you know or actually the Do, Re, Mi and so forth and relate to each other or the particular place the Law of Seven occupies () and when you come in the description in Ouspenski of the hydrogens, and why do we call them hydrogens or oxygens or nitrogens or whatever and many of these things I am quite certain they are quite, quite (). they have nothing to do with what Work is and surely for many people it is a closed book and probably will remain a closed book only sometimes it can be elucidating for anyone who () and then the ideas and their particular content may take on a different kind of color when you can place them one or less in (). But it is not necessary.

What appeals to you? () out of "In Search" or rather what appeals to you as Work oneself is concerned?

Questioner: Well, I think what appeals to me is to take the fact that it may be possible () that we all are ----- We come across a lot of things in the course of our teaching- a lot of impossible, that you call unsuitable ways for ourselves, some might have been suitable, some might still be suitable if we could change our whole frame of reference but we're all a product of our age and I think very many of the ways that are,

have been advised are, just do not fit us and this has struck me as something practical and I am tired of () seminars and lectures and discussions about things, about the Work and about transformation and about (). The thing that I would like to lay hold of something that can be experienced and---.

MR. NYLAND: When you came to the conclusion that it was practical, how long ago was that?

Questioner: That this might be practical.

MR. NYLAND: Yes.

Questioner: I only read "In Search" a few weeks ago. But I did read something by Marice Nicell, one of his six volumes.

MR. NYLAND: "Commentaries"?

Questioner: There are () literature but that also took me as being very sensible.

MR. NYLAND: Good. Now when you assume that it is, in the first place that it is sensible, that it is practical, that it is also something perhaps you can use in practical application. Have you done it?

Questioner: Well, there isn't too much of work, as to what to do in either of the books that I've read. I've had let's say, I have become oriented that way. I can't do-- make any specific act or indulge in any specific technique.

MR. NYLAND: But what particular has appealed to you that was practical?

Questioner: Oh my. This business of not reacting automatically. But I have, I've found that I think it helped me a great deal

to see myself objectively and catch myself in all kinds of things which I had worked. There are almost unconscious things but I would prefer not to have them but really but they make me realize, ah yes, I'm afraid () in me and I don't know whether I have changed. I'm a quick judge of whether I have or not but certainly I have become aware of many more things that are---.

MR. NYLAND: How will you---, how did you become aware? That is suppose for a moment when we say I become aware, I see it or it becomes, it is something that is registered in my consciousness, then what do you do?

Questioner: Oh, I don't think I do anything, let me say I'm walking along the street and I see someone who's terribly overweight or something and I will say well, hum I'm not, kind of a thing, and I'll catch my self: "Well what on earth, are you being superior or, how ridiculous, how uncharitable, and how everything" or... and but that's all. And then on and on untill I get a general impression that I'm full of ill will and all kinds of things, it's not very nice. But its there.

MR. NYLAND: But you used the word objective, that you were objective about it that you observed in an objective sense.

Questioner: Well, only objective only in that I'm standing aside.

MR. NYLAND: Oh.

Questioner: But I'm not acting objectively.

MR. NYLAND: That is an object, that is not very objective.

Questioner: No, no its not.

MR. NYLAND: How would you go about it, to become objective?

Questioner: Well, just by saying, "Well what do you know, I didn't know that, () but there it is," and say I'll make a note of it.

MR. NYLAND: Do you think that's objective?

Questioner: Something like that is as far as I can, to get to be objective, I think. I'm not very often objective about myself.

MR. NYLAND: I'm quite certain you're not, but the thing is, when I say I'm not, I must know what I am. Rather, if I have a judgment about my own objectivity or not objectivity, non-objectivity, then I must know why I am either non-objective or I have to have experiences that I really am objective. Then I have that experience, how do I know?

Questioner: How do I know that I have an experience of being objective?

MR. NYLAND: ...of objectivity.

Questioner: Well I guess by the tranquility that accompanies it.

MR. NYLAND: You think tranquility has something to do with it?

Questioner: Well, I guess I just don't know, maybe without this influx to hurry up and do something about it, I just frantically try to, oh, I mustn't be like this, this doesn't come up to my expectations of myself, therefore I must fix it, quick.

MR. NYLAND: You want to fix it.

Questioner: To preserve that...

MR. NYLAND: You have an opinion? Do you judge it? Do you say, "It is not right, the way I am, I ought to change?" Can you

change it?

Questioner: Not by myself.

MR. NYLAND: How would you, I mean, what kind of help would you need?

Questioner: I don't know, the way I see it by now is having something else, something to focus on that will be single minded, sort of, and that will subordinate all these other structures.

MR. NYLAND: Who can help her out? Now she wants to be objective, and she has read certain things about, about it in the book, "In Search..." and there are many descriptions of how people are and surely also a description of what is meant by objectivity, because there is one particular thing that should be added, to try and to observe, which is impartiality. And that, surely is mentioned by Ouspensky. But so far you have forgotten it, or rather, you didn't mention it.

Questioner: Well I think that's what I meant, that's what should have have been involved in objectivity, only, I knew that I do not have it.

MR. NYLAND: But you say that in your life you have an aim to be objective to certain things outside of yourself?

Questioner: I think so.

MR. NYLAND: That's good. It's hard to say.

Questioner: Yes. Well, I think I'm objective about the weather.

MR. NYLAND. Really?

Questioner: Because I like weather... (laughter)

MR. NYLAND: Oh.

Questioner: Well, I'm objective about the difference, because I like all kinds, so that one kind doesn't bother me.

MR. NYLAND: Really? You like all kinds, so all it means of course, is that you have a tremendous amount of kike for certain things. But if you do like, you have a preference. Supposing that you want nice weather and the day, unfortunately is not nice, you can be very objective about that? Or do you ever say, "Agh, here I have to go out, it's raining, and I would like it to be (nice?)".

Questioner: That's probably true, yeah.

MR. NYLAND: You would call that objective?

Questioner: No, definitely not.

MR. NYLAND: Then, let's try something else.

Questioner: Well, I guess just certain facts of existence are about the only things.

MR. NYLAND: Mention them.

Questioner: Oh... the sun will rise every day, I'm not there when it happens, maybe I can afford to be objective about it.

MR. NYLAND: Well that's not (). Try and consider you are not there when it happens then you are not an observer of that, all you are is objective about something in past maybe, and of course you can be quite objective about Alexander the Great because he has absolutely nothing to say. So that of course, I don't mean, because that is something that is not () important, moreover, it is not an experience. We're talking about an experience.

Questioner: Well, chances are, that I'm not objective about any experience.

MR. NYLAND: I think that is a good conclusion.

Questioner: Not even having breakfast or lunch.

MR. NYLAND: No, I'm quite certain you're filled with all kinds of likes, dislikes, opinions, you know, about people and of course why not because naturally that's the way we are. And I don't see any particular reason why one shouldn't be. As far as ordinary life is concerned I think it's very helpful, because on that you have based in what direction you would want to go, what you would want to read, the kind of people you would want to meet and whatever you think you ought to do in order to, let's say further yourself or () yourself or become this or that whatever you have as an ideal. So from that standpoint there is absolutely no reason to be objective. If you were a judge perhaps it would be very interesting if you could be really objective. Because that kind of a judgement means that you have to have balance, judgment about the different factors that influence one person or another or the events, and then when finally the verdict is pronounced?) you can say, "yes, I've considered all the different angles and it's as if I have no personal opinion and it is not that I like so and so better than the other, but for the sake of justice I've decided the man is guilty. That probably would be quite close to it. On the other hand, a lawyer never can be objective. Because when he has to defend him. Come hell or high water he has to defend him because he's being paid or he does it for the love of justice, so called, or rather, he does it to find out where are the loopholes in the law.

Now, we are living in between these two kind of people where we are, because they are more or less extreme, they are, in ordinary life, but we in our ordinary lives have dealings with a variety of different people, some we like, some we don't like, some we avoid, some we look up, some rub us the wrong way, with others we are very much at home. Whenever any kind of, I call them attributes of something that belongs to a relationship end, it is impossible for us to be objective. And would like to know if there is anything really that one truly can say, "It is all equal to me." Which means that in that kind of a judgement I have no feeling.

If you look at a tree and the leaves, could you become objective regarding that? I'm not asking about the aesthetic values, only about the fact that something has grown, and you might say it's functional, and there are many leaves, and a little different from another unless one is already getting yellow and the other isn't, which you may not like. But in a general way when you look at something of nature, and you know very well that you cannot change it, you have to accept it as such, and you are not particularly touched by it, that is, you are not involved with it, or rather, you are not identified with any particular thought or feeling process regarding that what you see. It's a beginning, very difficult as far as nature is involved also to be objective about it, because immediately when I see something of nature I remember that I used to walk in a nice little pasture, it had lovely flowers, or I saw a mountain, which I climbed, and it

it reminds me of such and such and therefore how beautiful it is. And immediately I say that I like it or I dislike it or that it is dangerous, or whatever it is, I have a judgement.

If it is so difficult to find anything regarding the outside world towards which I could become objective, you see how much more difficult it is to be objective about oneself. So if you take something of your self in which you have no particular interest, select something that you do, very often something that you do, you have no interest, many of the things which are habitual, you have not really any interest in them. The sole reason for such an operation becoming habitual simply means that you have adjusted yourself in a certain way. Very often you don't want your mind or your feelings to enter at all. You can leave such an activity to your body, and your particular interest is only that it is being done. And it is being done as if you are a chicken without a head because the interest is not there, nevertheless, it is being done. It could become an activity that could, if one sees it, could become or considered objective from your standpoint.

For instance, walking. There is () thing special about walking, in an ordinary sense. If you walk on the street, and you walk in a certain way, a little different from someone else, of course you're afraid that someone else will say, "How queer." But if you just () no one else is looking at your () and you go from one place to another, and you walk () because they really don't think very much about it, and only you have thought I'm here or I have to get something

from the closet so I go and walk over to the closet and there I am. If I take these two points, I am at this point now, I have walked, there I am in front of the closet, I remember very well that I must have walked because I am there. But during the time of walking I didn't pay any attention to it, most likely I was occupied in my mind with something I was going to get out of the closet and therefore I walked, my body was quite willing to walk.

If now at such a time, before I start walking you might say, I come to myself, that is I try to realize that I exist and that I'm standing, ready to go and walk. And then, as I now walk, I simply try to say to myself, "I am walking" Simply the fact that I say I am walking does not mean that I have a judgement. It only means that I make a statement of some kind of an activity, in which I'm engaged, which comes to my mind in some form or other, and I use a few words and say, I am walking. Yes.

Questioner: You said, you say I think that I am walking, but don't you feel that you're walking?

MR. NYLAND: Maybe, maybe () more than that, maybe you sense you are walking. But the fact remains that something is registering this other form.

Questioner: Moving?

MR. NYLAND: Yes, but not when you are going to the closet to get a suit. At the present time when you think about how you walk, or how you have walked, naturally you consider that you put one foot forward and you walk.

Questioner: Usually, if I knew I'm getting up then I know I'm walking.

MR. NYLAND: You draw a conclusion that you have walked.

Questioner: But I mean...

MR. NYLAND: You knew you have walked.

Questioner: Well, sometimes I know that I'm walking.

MR. NYLAND: () true, sometimes you know. I'm only thinking...

Questioner: It's not that I say I'm walking.

MR. NYLAND: No you don't have to. Very often you don't.

Questioner: () that I am walking.

MR. NYLAND: Probably not. I don't thank you do unless you () intentionally. I'd say "Heaven forbid" if every time you walked you say: I'm walking.

Questioner: (laugh) Well it's funny, walking.

MR. NYLAND: Nevermind funny walking, as soon as you have a funny walk; straighten it.

Questioner: No, I mean it's, it's very pleasurable to me, to walk.

MR. NYLAND: Oh, it's fun to walk, sometimes it is. Are you ever tired?

Questioner: Am I ever tired? Yes.

MR. NYLAND: It's not fun to walk then.

Questioner: No, ().

MR. NYLAND: Yes, so then you walk.

Questioner: But when I'm not tired and when I'm walking and what I

feel is beautiful.

MR. NYLAND: I believe you. But anyway () for instance if you move your hand and you wave to someone () but you don't say at the moment; I'm moving my hand. As a matter of fact, when you see yourself doing it () how nice. Now you see, we are trying to talk about how to become objective () so I exclude immediately all the things when I'm not objective, or couldn't be, or whenever any of my emotions or my feelings enter. Objectivity in itself means that I have to be free from my feelings. You understand that, that the question that I cannot have a judgement. As soon as I have a judgement I classify, I compare it, I have a thought in my mind what it ought to be and it isn't, or it is better than what I thought it would be or so forth, in any event I have already started to describe it, so that kind of an activity is mixed with feeling. Whenever, I have a like of it, like, when I like to walk, my feeling is also there, physically legitimate to like doing what you're doing.

Questioner: To me feeling and liking are so much the same.

MR. NYLAND: But we are still talking about how to become objective not how I am about myself. It is all true what you say, but when you do that you're not objective. Do you understand the point? We're trying to find out what it is to be objective, assuming for a moment that it is necessary to find out. Do you think it is necessary to find out?

Questioner: Oh yes.

MR. NYLAND: Yes, why.

Questioner: Well, it's frustrating, self defeating and painful to go through life in a subjective world.

MR. NYLAND: Not everybody () agree based on walking.

Questioner: Well not out of walking, still there are other things I'm sure that are not satisfactory, or ~~many~~ of us would be here, we're dissatisfied with something.

MR. NYLAND: Not everybody is dissatisfied.

Questioner: No? I'm sorry then.

MR. NYLAND: No, I think there are several people that are curious.

Who is dissatisfied in life? Oh, wait a minute... (laughter)

There are () problems too many that I'm distracted.. And now () what are you dissatisfied with?

Questioner: Well I used to create with my hands () and I got the feeling I couldn't go any further and I had to change my whole life before I could go ().

MR. NYLAND: But that is rather difficult are you over it?

Questioner: I like things that are difficult.

MR. NYLAND: Are you over it?

Questioner: Over what?

MR. NYLAND: Over that particular disappointment.

Questioner: Well, I haven't change any, I've changed my life situation so that I could start to change that.

MR. NYLAND: That in itself ought to give you pleasure.

Questioner: Well, it doesn't, not ().

MR. NYLAND: () that's pleasure.

Questioner: No.

MR. NYLAND: Not when you talk about it too much, but for yourself.

Questioner: There's a lot of pain.().

MR. NYLAND: That's true, but it gives you proof for yourself that you have a certain identity, not only that you are proud but you're happy.

Questioner: That's the first thing.

MR. NYLAND: That's right. Still, when one has had a disappointment, and you start out on something else, it becomes much worse, to be objective about that.

Questioner: Yes.

MR. NYLAND: Why?

Questioner: So you can go further.

MR. NYLAND: But why would we need objectivity?

Questioner: To find out what's...

MR. NYLAND: Not necessarily, I find out an awful lot by not being objective.

Questioner: But then () a way to figure it out.

MR. NYLAND: What do you want to figure out?

Questioner: Which way to go.

MR. NYLAND: But that I knew, more or less, I may bump my head against the wall.

Questioner: Well then you knew life is beautiful, but you figure it out.

MR. NYLAND: That's right. In ordinary life I mean, but then...

Questioner: But the wall is there and my () is there and

I don't want them to be there.

MR. NYLAND: Too bad, I wish the wall isn't there sometimes so I get out of the way () detour. Do I have to be objective? Try to define the word objectivity.

Questioner: Well in the sense that I have experienced () something other than what you're talking about. I don't know.

MR. NYLAND: This something different from what----- I'm talking about your experiences can leave room for the possibility of that kind of experience which then would include my definition.

Questioner: I think that I'm ready to start trying now, Having been objective without my life trying to be objective without...

MR. NYLAND: Oh yes, of course we're not objective about it.

() we want to change it.

Questioner: But I do change it.

MR. NYLAND: Yes, that's right but you were not objective. If you happen to mean objective to that extent without a wish to change, it is a definition of objectivity.

Questioner: But that's () you have to do in life certain things that you have to be objective in a different sense about so that you can bring yourself to try and do it just as a ().

MR. NYLAND: That's right. (), You have not found something that could take the place--- instead of using your hand that you're now starting out on a new road. (), You have not found it ().

Questioner: But I see it (?).

MR. NYLAND: Ya, I know suppesidly. You see we're not judging---

Questioner: Oh.

MR. NYLAND: ---the totality of mankind by you.

Questioner: Okay.

MR. NYLAND: () therefore even if you have a bona fide experience, certainly if it helps for you, it does not () generalize that anybody else ought to have either this experience or would even have had the same ().

We are first talking about what happens to people in general, how they are () objectivity of people in general. () where no one is objective, not even among outside things let alone among themselves about themselves. That is you might say general statement and I make it without any reference to anyone in particular, so the question is when you are confronted with a statement like that to leave out your own experience, to have you mind judge it as a statement that has value or not, and then come to a conclusion, you will say, yes it's right, it may be true, not in my case but I can accept it or you say, no, I cannot accept that at all because I () that every body will have the same kind of a judgement I have and then you go on why your judgement is probably much better than anyone else's or even if you would wish that your judgement was accepted by everyone else. You see the difficulty is always to take out of one's own experience that what really makes it quite personal and first to establish a general law. After the law is established to which I am also subject then I start to apply my own case to the general law and I see either that it applies or do I have to interpret the law a little differently in my case?

Questioner: Very complicated.

MR. NYLAND: Not so complicated. It is the way one starts any kind of analysis or any kind of scientific investigation. One never starts with that what one experiences oneself first because it is wrong to become extremely () and never can deduce any laws, general laws, from your own experience.

Questioner: Well what do you deduce it from?

MR. NYLAND: You deduce it from making a start as simple as you can, as much alive as some else and trying to indicate the characteristics that I'm trying to (). Not because of experiences that are highly personal, but I say to stick to facts that you are human being and walk on the streets. This I think is a general statement about everybody and when I say a human being like myself walks and someone else also walks and a third person walks and practically all humanity is walking unless they are not healthy. When sometimes I make a statement in that way we all agree. Now I use such a statement completely free from any experience that I have personally to start with the generalization about objectivity regarding such people and even then I say as I will walk could I be, could anyone else be objective about my walking? I see myself as an ordinary human being-- alive, breathing, made up of a variety of different cells of which certain cells have a definite function. This is the picture of man as he is and you as well as many people in this group simply conform to it. Now, we leave all the personal things out. The reasons why one is interested in work is very often if one has a problem or is not

satisfied with the way life has been treating her and of course logically I'm not (), but I first must establish the fact of something that is like a general law and gradually come down to a very personal one, and I therefore can't start with a personal one and assume that it applies to everyone. You understand what I mean? It is an ordinary form of logical reasoning that I cannot simply start what I don't know. But if I start generally and then start gradually to come down to what I may be, I may find that I am after all not as inhuman as sometimes I thought, or that I'm not perhaps so unique that I am the only one who suffers. All right?

Who else has problems? And what kind? You have problems?

Questioner: No. (laughter)

Questioner: I've been confused, you mentioned before the words impartial and objective, and I realize that I am, I realize this week that I am confused about the difference between the two. But you say an observation, () that we are to observe impartially and simultaneously, and I realize that.

MR. NYLAND: Is there any difference? What is the difference about impartiality, as far as theory is concerned?

Questioner: I thought impartial and objective were synonyms, and meant the same thing.

MR. NYLAND: Well, very often they are overlapped. Let's say it this way, If I observe correctly and I am interested in reaching the truth about what I observe as an object, if the object is myself, I will only find what is truthful about myself. When

I am impartial, towards myself. This of course is included then in the term objectivity. But observation as such only means that that what I see I record.

The next step in order to make it useful for me, is that I take that what I have recieved as an impression of myself in such a way that I become absolutely certain it is so, and not different. The reason I say that is that whenever I see something of myself I have a thought or a feeling about it. I interpret it, I place it in a certain way. Sometimes what I have seen I don't like, but I rationalize so that I start to like it, or if I see it, I close my eyes so that I don't see it, because I don't want to see it. These are ordinary things of an ordinary person, and it is probably true all over the world, of mankind. This is a general statement. That anyone who sees something of himself, provided he is not too primitive, and his education has gone so far that he has been in contact with the different people he works with, so that there is in each person something that you might call it pride or vanity, or at least a certain opinion that he has of himself, which he would like other people to share or at least to believe him. Now, in how far that is a result of that particular person's education, or that it may be a result of the general atmosphere of the civilization in which he lives, that I don't know. But I think in general, and when we stay around New York city, and when we only limit it to the people we know, I think in a general way that it is quite true, that each person is more or less, happy when someone else says; you're not so bad after

all. He strokes me the right way and I purr.

Therefore, whenever I now have an opinion of myself, let's say it is so blatant that I've made a mistake, I'll have to admit, probably I'm still a little grudging, that I don't want to admit, and when I'm clever I will try to find excuses for it. If I make any mistake on my income tax, and I go to the fellow and he says, "You made a mistake." I say "Oh no, because this and that," and "Oh no that won't do, you made a mistake." That's finally when I have to () up I have to come to a conclusion that I did make a mistake as far as the income tax is concerned. So, sometimes I face the facts. I cannot help it if I'm on a bicycle and I run up against a tree and I stop, I must come to the conclusion that I actually had that kind of an experience. But in a general way, I make a statement and someone says: "No that is not so" "oh yes it is so, I'll explain to you this because such and such, and this and that, you see? And then the other says: no I don't see, "Ah but I'll explain to you a little more." You know? How often in that way are really they truthful? Or if we try to be truthful, how often we would like the other person to believe that you are a little bit more truthful than they are? () try to do is talk about ourselves. We want to find out what we as ordinary thinking persons, doing certain things, being engaged professionally, in some way or other, or having relationships of any number of different kinds. What we are ourselves and what is our opinion, and how truthful is this opinion about ourselves. And then I say that the difficulty immediately is that, that what

I have experienced I explain in a certain way, much more to my advantage. Maybe a little, when I even say I want to be truthful about it, or essentially it is not really that, but it is just a little different... It may be that my conscience is developed sufficiently to that extent that I will not let anything go through unless it is the truth to me. Now this truth, is it based on something that is absolute? Or is it based on something that I have been brought up with? Which is a very interesting question, because many times I consider certain things truthful because I come from surroundings where it is considered truthful.

Take in general, the question of morality, the question of ethics, the question of being a good man, the question of not being jealous or jealous, the question of vanity or not vanity, all these things have a little bit of a shading one way or the other, and it may not be entirely that way but, if I make the statement and someone else believes, and I know that they are not only the way I say it but probably a little better because you might say, I get away with it. Then am I truthful enough to say, "Oh no, you're thinking the wrong thing about me, I'm not as good as you think I am." or do I let it go? These kind of tendencies are always with you and sometimes they are not so strong and then I am a creek, ~~and~~ sometimes they are not so strong and that's the () but nevertheless, I'm not very reliable. If I am reliable towards myself, my yes is yes, yeah is yeah, my promise is a promise, today, tomorrow, the day after, it was a promise ten years ago, it still is. Where is such a person? Ouspenski

if you read the book, talks about many "I's". I prefer to use the word "passive". It is a different phase of how a personality presents itself, yourself regarding the rest of the environment or society and it is sometimes this way sometimes the other way, especially since the person doesn't know how he is today and that the next day he has forgotten that another "I" has promised. I don't believe it. I'm not stupid. I know that damn well that I last night I said I was going to get up at 7:00 and this morning it is 8. I have not forgotten that I made it a promise to myself. I only say yes, I couldn't do it, then immediately I say, ah but I was so tired, yes but it is such and such. I drank too much or whatever it is. I start to equalize for myself certain things that I don't want to see in its true light or in its stark light into real red and white light. I like to make it a little bit great so that for me it is satisfying enough to live with. I don't feel worried or any gnashing of teeth about it, but at least when I am alone and when I can judge without having anyone telling me or agreeing with me, then I probably will say you are a fool. Even that kind of statement about myself, this question is a fool, am I? When I say, I am a fool, what reason have I to say that I am a fool? I say it's a fool like I have not done ^{what} but I think I should have done with more wisdom. Nevertheless the fact remains that I didn't have the wisdom, then I simply behave in that way being what I want. Still I say I am a fool so with secrecy I have within me a hope that I need not have been that kind of a fool or perhaps the next time I won't act as foolish. Again

a general statement. If I start to discover certain things of myself of that kind, then I start to question statements of Ouspenski that I do not remember what I promised but I do come to conclusions at that time. I will not fulfill what I have promised or that it would have been much better if I hadn't made the promise provided I could have seen all the different factors that influenced afterwards of certain action I would have to take. If that's the case I say, why but I didn't know it and who can hold me responsible for not knowing all the factors. I would say, why didn't you tell me and again I am in the same kind of a state. It is not that I blame myself. I simply blame someone else for not telling me therefore I was this way, therefore I couldn't do what I should have done and I'm awfully sorry but---. These kind of things they come in as one lives and you have in your ordinary life--- you make statements, you have opinions, you do this, you do that and one of the first things regarding oneself trying to find out what you are is to come as close ^{as you} can to an actual statement of it is so and it is not so. Now, regarding that, how can I get the closest to that what actually is, independent of my own interpretation or my wish to make it a little different? Obviously it's a question of honesty in the first place, the second place is, am I perhaps seeing myself so((

)? And is the opinion that I may have of myself based on an actuality of seeing it really? or is it based on what someone else has told me? You know very well if someone says "you are all right, you are very ^{nice} kind," and someone else comes along

"you know, fine" and after the third or fourth one you start to believe it yourself. And the next time you say "you don't know me, I'm really a nice guy." On what is it based?

Ordinary life is much too complicated to ^{be} used as such, and in order to find out what we really are, and to reach the truth regarding oneself, one has to start with very simple things. That's why I say ordinary walking in which there is no particular emotion involved, and also there is no judgment of anyone else outside, seeing me walk, for whom I would have to put a certain appearance, who would judge me if I walked a little bit () they say what's the matter with your leg. So I avoid in my ordinary forms of behavior everything that is a little bit unusual. I say I use, if I possible can, something that belongs to my ordinary habits and I'm to put them in a certain light so that I start seeing them and then in order to reach a true statement about myself I want to exclude any feeling, classification or interpretation of that what I see. If I try to do that I become impartial. If I () that I'm not attached to that that I see and it is very often when I do try to become observant of myself, that I honestly could say, here "I" am or even that I make a statement, here "it" is and something in me is aware of "it" existing.

Well, this other question that you brought up from tonight, it can be understood if I understand impartiality. When I'm partial I think or I feel. When something has to take place and has to be observed at that moment I cannot allow any thought or

a feeling to enter into it because immediately with this I have a judgement, a like or a description, classification or even a name for it. Therefore, true impartiality implies with that a moment of awareness, not a time limit as indicated by either my past, or my future, or something that has to do with my thoughts or my feeling regarding memory, or regarding anticipation, that the only true statement that I could make of myself must be at the moment when the thing happens that I am present to that what takes place. May be a little difficult to get the different concepts connected, and that when in the beginning many times one uses one word or another sign more or less meaning the same kind of a thing. Only later on when one has experience of one or the other that one ~~has experience of one or the other that one~~ starts to separate them a little bit, and for that one needs a few different words.

On the other hand the approach to Work sometimes is also a little bit different with different people, and for some, one word means a little bit more than another word.

For instance, dependent on ones experience, the word impartial may have a very good meaning, for other people, let's say a little intelligently () objectivity may have certainly. For a person who is philosophical, maybe he likes "moment" maybe he likes "simultaneity," but in general a person who has looked around a little bit, and has searched in different directions, for them, that whatever they have found, they know that unless it is taken in and understood at a certain time, that very often it will stay in their memory, or it stays in the possibility of

anticipating it again and again, but it will not have the chance of being used for oneself. This is the fundamental reason why regarding Work on oneself, one has to introduce the three different steps, or the three different factors: that what I become aware of, that when I am aware I wish to be impartial to, and that whatever I now become aware of has to be in the moment when it happens, or I experience it. These are the three necessities for anyone trying to wake up.

So that in that process of trying to wake up, at that moment of awareness, he separates something from him which becomes aware of what takes place, usually his body performing a certain, I call it an act of behavior. What ever else may be linked up with that, the fundamentals constantly come back to us that particular problem of how can I be in any kind of an experience I have in ~~in~~ such a way that when I am, I see that what I am impartially, without identification, with a certain form of collectedness of oneself without allowing any energy of mine to go outside and become identified with that kind of object which may be myself. And that only at the time ^{when} I am when living in the moment I will be free from either memory or anticipation.

Think about that if you wish, philosophically, then try to apply it. Do you remember the calculating machine? How you are in front of the calculating machine, and probably just as mechanical as the machine. Untill you wake and find yourself in front of the machine, and you say: "look, there by the grace of God go I." Try to say this a few times during the day, it will help you to wake up them. After all, what we are talking about

is to () try to find something that will help to remind us about the () and that the fact of being asleep is not preferable as against the fact of being awake.. And that we know something about what it is to be awake as an experience. If we know, once or twice as ^{happy} ~~an~~ experienced that awareness in that sense can be compared to a state of really becoming awake, very much the same as there is a difference between ordinary sleep and ordinary waking state. That our ordinary waking state is a sleeping state compared to the state of awareness.

That is an experience I know I will want to bring this again and again by all kind of means back to my experience, I have something I didn't have before. This of course sounds very theoretical again, and the only way to bring it down from the regions of theory is for oneself to put to practice that what you now know about it and to try to apply it so that actually, it becomes practical. So that it is not only a feeling that is and it might be practical. And so, for that, we start with a general statement about oneself: I walk, I get up; I sit in a chair; I walk to the door; at that time for the sake of a ^e ~~general~~ statement I say I walk.

But if you don't like that, you can stay seated, you can sleep. And then the requirement is that you hear yourself sleep. It is a very good thing, recite some poetry, while you sleep, and hear it as if someone else (). For instance, if you explain something, make it a little task, don't use your arms

or your hands, it's a very difficult one. () the body is so used to help along, and a () arm, or an explanation, or any kind of a gesture, that is really not entirely necessary although sometimes can be very useful and also sometimes (). If I say: "I agree with you, because I, yes, I agree with you" particularly when I'm a good old () to me and talk to myself, and he said: () well done my son that was very good." Of course I will use my hand. If I want to use it, there is no objection to use it. There is no objection to use any form of behavior.

It is a different standpoint compared to what we do in the test of the world. When we are in ordinary life we exclude many things, because it is not right for such and such conditions or because we are afraid of the opinions of someone. But for the sake of Work, everything goes, all forms of behavior are allowed. All bad or evil actions are even allowed, provided I can use them for being awake. If I don't use them for that purpose of course I'm under the law of ordinary ethics. It could be very useful if I could be awake, if I steal. The only trouble that I cannot maintain myself and most likely I wouldn't steal if I were awake but assume for a moment that I would like to know what it is to steal and be awake. I run a tremendous risk that someone says "are you a kleptomaniac, you'd better come along with me to prison and then I have limited myself very very much (). So in that way, judged from the standpoint of Work, I am a fool. So how could we go about it? I say walk. I say listen to your

voice. Observe your gestures and try to see them and try to see them impartially, that is state the fact and that takes place. You see its a very simple statement. I do this. I do that. It is not the () will be interested in would do it that, but you must not have any judgement. You must take it for what it is and you must be quite sure that that what you see is acceptable to you and many times that what you do see will not be acceptable and you have to go against that kind of (). I am what I am in the true sense of the word. It means I have no further thought about it, no interpretation and no feeling. There are five different forms of outside behavior which can come under that kind of scrutiny, one is movement, a simple thing, my body moves from one place to the other simply on the command of something in my head or whatever may be in my feeling that motivates me for wishing to walk. Its a simple thing I am during the day. Man is many times engaged in that form of activity and if I tried it I could see myself then. I mean by seeing that I become aware of myself walking and accept myself as I walk the way I walk and not have any further discussion as it were, not any further thought. I should try to see this as it takes place and at that moment that I become aware when it happens so that as a result I am regarding that what happens to me, what I am doing, I want to get that as a picture clear in my mind at the moment when it happens. That moment my attention will go in that direction of wanting to see it correctly and not allow any thought or feeling enter with it, so that I then put my self under that kind of obligation of using

all my attention for that purpose. The result is of three centers which for ordinary understanding is quite sufficient to assume it because more or less it is true and usually as a working hypothesis there is no objection to it. Well, many of the different actions or feelings or thoughts put together constitute a personality of a human being, again in general and therefore when I try to work and I try to wake up something in mind says: try to see the walking of the body. It is as if then the mind functions separately from the rest of my body. It doesn't really do that, it's still in my mind and it is like a thought which I first have, which again thought was made by a wish because I want to work but I separate at such a moment a little bit of an energy form out which is not entirely natural to me and surely it doesn't belong to the world as a whole. It belongs to me personally and the wish to try to become aware. I now say to my mind; observe the body walking. This has to be helped by some wish of me of mine that I say I really want to do it right. It may mean that I want to do it right in such a way that I do not allow any thought or any feeling and at that moment the effort is that I am aware of a body walking. It is as if something in me is separate from that what is walking. When I say I hear my voice, I-hear-my voice come from my body. "I" comes from somewhere else. I make movements with my hands in the form of gestures. I can observe postures and many times they change. They are different people they are different kinds of thoughts or feelings. I have for myself certain ways of expressing even a feeling or a thought by means of particular

posture---. Suddenly, become acquainted with your body as it is as it is functioning. We know really very little about it. You may know something about your breathing particularly when you are tired and climb up a hill but in ordinary circumstances when nothing of that takes place surely you keep on breathing. You are very seldom aware of it. You become aware as soon as something is wrong, if you are sick or if you have a cold but otherwise it is an habitual form of behavior which is outside usually, outside our intellectual domain. Blood circulation perhaps you might know, perhaps not. If you are excited you probably become more and more aware of it but when you ascribe it to being excited so you are not impartial. The fact that blood could be used for observing () is true and many times that I could become aware of the blood taking the present course through my body () through my body and I become aware of that fact when it is not linked up, when, let's say a statement that I'm in love or that I feel that I am red, I'm red in the face because I'm sick but giving such conditions up that in ordinary life when I get up in the morning my blood, I then become aware my blood is circulating. Muscular questions many times they are very usefull. They belong to my body. They are used without any rhyme or reason, whenever the body feels like it and if I start to make a little order in that kind of a chaos I'll have a terrible time and as a result many times I have pains or perhaps stiffness or tensions in the body particularly in the shoulder blades which I cannot undo because they just happen^N to be there and I don't know how to handle them

or do any thing about it and more ever since I simply let it ^{it}
 gets gets the better of me and I consider that I am getting sick
 or that perhaps I will have a cold or all kind of dieing or not.
 Watch your body everybody. Don't watch your feelings as yet.
 Don't watch your thoughts as yet. You are not equipted. You
 don't know anything about it. Don't waste your energy and try.
 It is there that acknowledgment, of course has to be made because
 each person is a three centered being. So of course there are
 feelings and there are what we call () mental process
 more or less your thinking but whatever it is it is taking place
 in your head and there is a functioning but for the time being
 leave it alone only engage it when it has to do with work and when
 you work only apply it at the present time of becoming observant
 of the body when there is nothing else which you have to do with
 your feelings and only exculding and nothing else to do with
 your mind but only paying attention to that what you wish to see.
 But then if you take the different forms of behavior one day you
 consider your movement, the holiday, wherever you are whenever there
 is any movement involved in yourself, particularly walk ().
 To the question of how you sit down, how you get up, its a move-
 ment and of course we leave a little bit to gestures but keep that
 for a seperately day, the next day your voice, the day after that
 gestures, the day after that posture, the day after that facial
 expressions. This is avery interesting one. Many times when you
 say something: "How nice" and the person goes out of the room and
 then you still sit with an expression on your face and gradually
 disappears. () because the person is not looking

only you keep that expression because you have a thought how nice (). Try to see this. Try to see what takes place ordinarily not to change it but just to watch it. Much of this Work has to be based on the study to become acquainted with what one is and even if for the time being you don't know very much about impartiality or that you cannot be impartial simply accept that also as a fact. Accept the facts as they are if you are dumb then you are dumb. That () is true but at least that's the way it appears to you. If you are weak you must also say that. If you say I really have no interest, you must do that. You must be quite honest about that. You say I try to be awake and I cannot be awake, that is a good statement. So, do not wish to change, not now, later on we'll find out how to change it. At the present time, we don't know how to change it and it's just acceptable to be one way or another as far as your general behavior is concerned and everything that belongs to that critical behavior and I emphasize that critical behavior for the time being really worthy of being observed. This will fill your week. If you can do it and you can come with results of that kind, not too many other things that I don't understand unless also please explain it, I don't think I will. We want to make sure that the fundamental of Work are first understood otherwise we get, we're liable to get haywire completely. After a little while you will start mixing things up so terribly that you yourself cannot even undo and there is really regarding this kind of Work. There are many ways where you can go wrong and you may sometime go on for quite

sometime in a direction that is utterly useless and it has nothing to do with Work at all. The fundamentals are as I have said, that what I see I become aware of, that what I see I want to be in that sense of seeing, not when one dies, but in the sense of becoming aware of the existence while at the same time being impartial and I want to become aware of that impartiality regarding such an object which ^{has} three fundamentals, five forms of behavior more or less internally () you might say, and there is a whole package for each day, for the times that you really claim that you're interested, whatever your motivations are that bring you here, things that you say I want to know, prove it to yourself that you really want it. On that will ^{depend} what you will be able to say next week and I'm afraid you will have a hard time explaining it away when next week you come and you don't really have any questions because you have not done any Work. I don't want to say right away don't come but it is far better to find out that there probably is a great possibility that tomorrow morning it is a little bit of a memory all ready and perhaps the intention that you might have at the present time that you want to do that you may have forgotten fifty per cent tomorrow and after two or three days () and then by the time you say: "New Friday is coming very soon, Ah!" I ought to be something you know," and perhaps Friday morning you remember () "What now, what about Work". You remember, (you know what I mean --- human nature. Where is the real interest? What is the reason for being interested? Not primarily to be able to become

a better man but in a constant wish to become a man in the real sense of the word and that is based on the assumption that man as he is now is not complete. If you can prove that to yourself then you will start. Do what you can. I will ask more and more questions. I will speak less and less in answers because it is not necessary but your questions will determine the level of the group. So it is entirely up to you. In this group as far as level is concerned comes down it's your fault and I assure you I will let it run down. If you can, Work and don't () and when you come here have your eyes open. Joe? You are not sleeping are you?

() good night every body. See you next week
I hope.

Transcription by John O'Connell

Rough: Ron
Hinsdale
proof:
proof: